

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#)
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External, Ancient Evidence in Support of the New Testament by Harry Stark

If you've been on social media to share the Christian good news, you've likely encountered people who claim we have little or no ancient evidence in support of the New Testament. To the contrary, we have an abundance of ancient Christian and non-Christian sources in support of Jesus' social environment, peers, life, ministry, crucifixion, resurrection, and more. Below Harry Stark has compiled an extensive list of ancient sources. In the appendix, you'll find full quotations. Feel free to use this information to debate or discuss whether we have enough evidence to believe in Jesus with your friends, family, or social contacts. He is the way, the truth, and the life.

Part 1: Documentation of the social environment

Pontius Pilate, who oversaw the trial of Jesus, is documented by:

- Philo of Alexandria (c. 20 BC – 50 AD) in *Embassy to Gaius* (299-303).
- *Pilate stone*
- Ignatius of Antioch (AD 30–107) in *Epistle to the Smyrnaeans*.
- Josephus (AD 37–99) in *The Jewish War* (2.9) and *Antiquities of the Jews* (18.2, 18.3).
- Tacitus (c. AD 56-120) in *Annals* (15.44).
- Phlegon (80-140 AD) in *Olympiad*, cited by Eusebius in *Ecclesiastical History* (2.7).
- Justin Martyr (c. AD 100–165) in *First Apology*.
- Celsus (c. AD 120–190) in *The True Word*, cited by Origen in *Against Celsus* (2.34).
- Tertullian (AD 160–245) in *The Apology* and *On the Resurrection of the Flesh*.
- Origen of Alexandria (AD 185–253) in *Against Celsus* (2.34).

The beheading of John the Baptist is documented by:

- Josephus (AD 37–99) in *Antiquities of the Jews* (18.5).
- Justin Martyr (c. AD 100–165) in *Dialogue with Trypho*.

Herod Antipas (Herod the Tetrach), who is famous for beheading John the Baptist, is documented by:

- Josephus (AD 37–99) in *Antiquities of the Jews* (18.5).
- Ignatius of Antioch (AD 30–107) in *Epistle to the Smyrnaeans*.
- Justin Martyr (c. AD 100–165) in *Dialogue with Trypho*.

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#)

- *Kos inscription*
- *Delos inscription*
- *Coins*

The family Sergius Paulus, famous for its roman proconsul who Apostle Paul met, is documented by:

- Inscription *CIL 6.31545*
- Inscription *IGR III, 930*
- The Antioch inscription
- Pliny the Elder (c. AD 24-79) in *The Natural History* (18.90, 2.113).

The high priest Caiaphas, who interrogated Jesus, is documented by:

- Josephus (AD 37–99) in *Antiquities of the Jews* (18.33–35, 18.95–97).
- *Ossuary*
- Irenaeus of Lyons (AD 127–203) in *Against Heresies* (2.16).
- Tertullian (AD 160–245) in *On the Resurrection of the Flesh*.
- Hippolytus of Rome (AD 170–236) in *Against Noetus*.

Lysianias the Tetrarch from the Gospel of Luke is documented by:

- *Lysanias inscription (Abila inscription)*

That crucifixion victims were buried in individual tombs in Judea is documented by:

- The pierced foot belonging to a jewish man called Yohanan Ben Hagalgal.

Herod the First (King Herod, Herod the Great), who is famous for murdering the children, is documented by:

- Strabo (c. 64 BC-24 AD) in *Geography* (16.2).
- Nicolaus of Damascus (c. 64 BC – 4 AD) in *Life of Augustus*.
- Philo of Alexandria (c. 20 BC – 50 AD) in *Embassy to Gaius*.
- Josephus (AD 37–99) in *The Jewish War* (1.284, 1.422, 1.401) and *Antiquities of the Jews* (14.470-481, 14.403, 15.50-56, 15.247-251, 15.222-236, 16.392-394, 17.182-187, 16.290).
- Tacitus (c. AD 56-120) in *Histories* (5.9, 5.11).
- Justin Martyr (c. AD 100–165) in *First Apology* and *Dialogue with Trypho*.
- Cassius Dio (c. 165 – c. 235) in *Roman History* (59:8).

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– Macrobius (5th century AD) in *Saturnalia* (2.4.11).

– *Coins*

– *Cos inscription*

– *Delos inscription*

– *Inscription on an Amphora fragment*

Note: Herod the First was such a murderous tyrant that he murdered his own sons, Alexander and Aristobulus and Antipater, because he saw them as a threat to the crown, according to Josephus in *Antiquities of the Jews* (17.1-13). Herod the First also murdered his own wife, cousins and other people he saw as a threat.

The palaces of Herod the First is documented through:

– The remains at Caesarea Maritima

– The remains of a lobby

– The remains in Jerusalem

The census is documented by:

– Augustus Caesar (63 BC – 14 AD) in *Res Gestae Divi Augusti*.

– Justin Martyr (c. AD 100–165) in *First Apology* and *Dialogue with Trypho*.

– Clement of Alexandria (c. AD 153–217) in *Stromata* (1.21).

– Tertullian (AD 160–245) in *Against Marcion* (4.19, 4.7).

– Origen of Alexandria (AD 185–253) in *Against Celsus* (1.57).

– Orosius (c. AD 375 – 420) in *Histories against the Pagans* (7:13).

Note: Tertullian and Justin Martyr stated that the census was in the roman archives, which were intact at the time.

The census is indirectly corroborated by:

– Gaius Vibius Maximus (active in c. 104 AD) in *Edictum praefecti Aegypti C. Vibii Maximi* (*P. Lond. III, 904*) about a roman census in Egypt that required people to return to their hometowns.

– Tacitus (c. AD 56-120) in *Annals* (6.41) about the roman census for the Clitae tribe, which was in an independent client kingdom and required people to return to their hometowns.

– Thermoutharion (active in c. 48 AD) in *Oxyrhynchus papyrus 255* about a roman census that required people to return to their hometowns.

– Josephus (AD 37–99) in *Antiquities of the Jews* (18.1) about a roman census.

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- *The Tivoli inscription* where the roman official had an office at two different times.
- A census was also conducted in the independent city Apamea, according to the *Aemillius Secundus inscription* (ILS 2683).
- The region Samaria was taxed by both Herod and Caesar, according to Josephus in *Antiquities of the Jews* (17.11.4).
- The village scribes for censuses are documented in papyrus fragments (POxy 78, 240, 251, 252, 254, 255, 288, 488).

Quirinius (Cyrenius), who was involved with the roman census, is documented by:

- Strabo (c. 64 BC-24 AD) in *Geography* (12.6).
- Augustus Caesar (63 BC – 14 AD) in *Res Gestae Divi Augusti*.
- Josephus (AD 37–99) in *Antiquities of the Jews* (17.13.5, 18.1.1, 18.2.1, 18.2.2, 20.5.2) and *The Jewish Wars* (2.17.8, 7.8.1).
- Tacitus (c. AD 56-120) in *Annals* (2.30, 3.22-23, 3.48).
- Suetonius (c. AD 69-122) in *Lives of the Twelve Caesars, Volume 3: Tiberius*.
- Pliny the Elder (c. AD 24-79) in *The Natural History* (5.23.4)
- Justin Martyr (c. AD 100–165) in *Dialogue with Trypho*.
- Cassius Dio (c. AD 165-235) in *Roman History* (54.28).
- *Inscriptiones Latinae Selectae 9502*
- *Inscriptiones Latinae Selectae 9503*
- *Inscriptiones Latinae Selectae 2683*
- *Coins*

The roman roads that were travelled on by apostle Paul is documented through the roads:

- *Via Sebaste*
- *Via Ignatia (Via Egnatia)*
- *Via Taurus*
- *Via Appia*

The pool of Bethesda that Jesus healed the paralyzed man on is documented through:

- The remnants in Jerusalem.

The pool of Siloam that Jesus healed the blind man on is documented through:

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#)

– The remnants in Jerusalem.

The city treasurer Erastus who apostle Paul met is documented by:

– *Erastus inscription*

The proconsul Gallio (Novatus), who apostle Paul met, is documented by:

– *Gallio Inscription (Delphi Inscription)*

– Seneca the Younger (c. 4 BC – 65 AD) in *ad Gallionem de Vita Beata (To Gallio on the happy life)* and *ad Novatum de Ira (To Novatus on anger)* and *Natural Questions*.

– Pliny the Elder (c. 23-79 AD) in *The Natural History* (31.33).

– Statius (c. AD 45 – 96) in *Silvae* (2.7).

– Tacitus (c. 55-120 AD) in *Annals* (16.71, 15.73).

– Suetonius (c. AD 69-122) in *Lives of the Twelve Caesars*

– Cassius Dio (c. 165-235 AD) in *Roman History* (62.20).

Note: The original name of Gallio was Novatus.

Note: Seneca the Younger is the brother of Gallio.

The judgment seat platform that Gallio sat on in Corinth is documented by:

– The remnants in Corinth

Part 2: Documentation of the apostles

Apostle Peter is documented by:

– Ignatius of Antioch (AD 30–107) in *Letter to the Romans* (4.3).

– Clement of Rome (c. 35-99 AD) in *Epistles of First Clement*.

– Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.

– Irenaeus of Lyons (AD 127–203) in *Against Heresies* (3.1.1)

– Clement of Alexandria (c. AD 153–217) in *Stromata* (3.4)

– Dionysius of Corinth (d. AD 196) in *Letter to Pope Soter*.

– Gaius (Caius) the Presbyter (d. AD 210) in *Disputation with Proclus*.

– Tertullian (AD 160–245) in *Against Marcion* (4).

– Hippolytus of Rome (AD 170–236) in *Against Noetus*.

– Origen of Alexandria (185–253) in *Against Celsus* (1).

Apostle Andrew is documented by:

– Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.

– Origen of Alexandria (AD 185–253) in *Commentary on Genesis*, which is cited by Eusebius in *Ecclesiastical History* (3).

Apostle James, son of Zebedee, is documented by:

- Clement of Alexandria (c. AD 153–217) in *Hypotyposes*, cited by Eusebius in *Ecclesiastical History* (2.9).

Apostle John is documented by:

- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Philo of Cilicia and Rheus Agathopus (1st century AD) in *The Martyrdom of Ignatius*.
- Justin Martyr (c. AD 100–165) in *Dialogue with Trypho*.
- Irenaeus of Lyons (AD 127–203) in *Against Heresies* (3.3).
- Gaius (Caius) the Presbyter (d. AD 210) in *Canon Muratorianus*.
- Clement of Alexandria (c. AD 153–217) in *Stromata* (1).
- Tertullian (AD 160–245) in *Against Marcion* (4).
- Hippolytus of Rome (AD 170–236) in *On Christ and Antichrist*.
- Origen of Alexandria (AD 185–253) in *Against Celsus* (1).

Apostle Philip is documented by:

- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Clement of Alexandria (c. AD 153–217) in *Stromata* (3).

Apostle Bartholomew is documented by:

- Pantaenus of Alexandria (c. 100–200) in *Fragments*.

Apostle Matthew is documented by:

- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Irenaeus of Lyons (AD 127–203) in *Against Heresies* (3).

Apostle Thomas is documented by:

- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Origen of Alexandria (AD 185–253) in *Commentary on Genesis*, which is cited by Eusebius in *Ecclesiastical History* (3).

Apostle James the Just is documented by:

- Josephus (AD 37–99) in *Antiquities of the Jews* (20.9).
- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Hegesippus the Nazarene (c. AD 120–180) in *Commentaries on the Acts of the Church*.

Apostle Simon, who was called the Zealot, is documented by:

- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Hegesippus the Nazarene (c. AD 120–180) in *Commentaries on the Acts of the Church*.

Apostle Thaddeus is documented by:

- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Hegesippus the Nazarene (c. AD 120–180) in *Commentaries on the Acts of the Church*.

Judas Iscariot is documented by:

- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.

Apostle Paul, also known as Saul of Tarsus, is documented by:

- Clement of Rome (c. 35-99 AD) in *Epistles of First Clement*.
- Ignatius of Antioch (AD 30–107) in *Letter to the Romans*.
- Polycarp (AD 69-155) in *Epistle of Polycarp*.
- Tertullian (AD 160–245) in *Against Marcion* (4) and *On the Flesh of Christ*.
- Irenaeus of Lyons (AD 127–203) in *Against Heresies*.
- Gaius (Caius) the Presbyter (d. AD 210) in *Canon Muratorianus*.
- Dionysius of Corinth (d. AD 196) in *Letter to the Roman Church*.

Part 3: Documentation of Jesus Christ

That Jesus performed miracles is documented by:

- Josephus (AD 37–99) in *Antiquities of the Jews* (18.3).
- Justin Martyr (c. AD 100–165) in *First Apology*.
- Quadratus of Athens (d. 129, born in 1st century AD) in the *Letter to Emperor Hadrian*, which is cited by Eusebius in *Ecclesiastical History* (4.3).
- Celsus (c. AD 120–190) in *The True Word*, which is cited by Origen in *Against Celsus*.
- *Baraita Bab, Sanhedrin 43a* (2nd century AD, Mishnah, Talmud).

That Jesus was known as the Messiah, divine and God incarnate is documented by:

- Josephus (AD 37–99) in *Antiquities of the Jews* (20.9, 18.3).
- Clement of Rome (c. 35-99 AD) in *Epistles of First Clement*.
- Pliny the Younger (c. AD 61-114) in *Letters* (Book 10, letter 96, letter to Emperor Trajan).
- Justin Martyr (c. AD 100–165) in *First Apology*.
- Celsus (c. AD 120–190) in *The True Word*, which is cited by Origen in *Against Celsus*.
- *Akeptous Inscription*
- *Alexamenos Graffito*
- Pibechis (3rd century AD) in *PGM IV (Greek Magical Papyrus 4)*.

– *Silver Phylactery inscription*

That Jesus was a person with a following is documented by:

- Josephus (AD 37–99) in *Antiquities of the Jews* (18.3).
- Tacitus (c. AD 56-120) in *Annals* (15.44).
- Pliny the Younger (c. AD 61-114) in *Letters* (Book 10, letter 96, letter to Emperor Trajan).
- Papias of Hierapolis (c. AD 60–140) in *Exposition of the Oracles*.
- Suetonius (c. AD 69-122) in *The Lives of the Twelve Ceasars*.
- Lucian of Samosata (c. AD 125-180) in *The Death of the Peregrine*.
- Galen of Pergamon (c. AD 129-216) in *De Differentiis Pulsuum*.
- *Baraitha Bab, Sanhedrin 43a* (2nd century AD, Mishnah, Talmud).

That Jesus had the title King of the Jews:

- Mara bar Serapion (active in c. 73 AD) in *Letter to his son Serapion*.

That Jesus was crucified is documented by:

- Thallus (active in c. 50 AD) in *History*, which is cited by Julian Africanus in *Chronography* (18.1).
- Ignatius of Antioch (AD 30–107) in *Epistles to the Smyrneans*.
- Josephus (AD 37–99) in *Antiquities of the Jews* (18.3).
- Tacitus (c. AD 56-120) in *Annals* (15.44).
- Polycarp (AD 69-155) in *Epistle of Polycarp*.
- Justin Martyr (c. AD 100–165) in *First Apology*.
- Lucian of Samosata (c. AD 125-180) in *The Death of the Peregrine*.
- Phlegon (80-140 AD) in *Chronicles*, which is cited by Origen in *Against Celsus* (2.59).
- *Alexamenos Graffito*

The empty tomb of Jesus is documented by:

- Phlegon (80-140 AD) in *Chronicles*, which is cited by Origen in *Against Celsus* (2.59).
- Justin Martyr (c. AD 100–165) in *Dialogue with Trypho*.
- Tertullian (AD 160–245) in *De Spectaculis*.

Note: Justin Martyr and Tertullian stated that the Pharisees accused the apostles of stealing the body into the 2nd century, which means the Pharisees knew the tomb was empty.

That Jesus rose from the dead is documented by:

- Clement of Rome (c. 35-99 AD) in *Epistles of First Clement*.
- Ignatius of Antioch (AD 30–107) in *Epistles to the Smyrneans*.
- Polycarp (AD 69-155) in *Epistle of Polycarp*.
- Justin Martyr (c. AD 100–165) in *First Apology*.
- Clement of Alexandria (c. AD 153–217) in *Stromata* (6.9) and *Hypotyposes*, cited by Eusebius in *Ecclesiastical History* (2.9).
- Tertullian (AD 160–245) in *On the Flesh of Christ*.
- Phlegon (80-140 AD) in *Chronicles*, which is cited by Origen in *Against Celsus* (2.59).

Jesus Christ, also known as Jesus of Nazareth, is documented by:

- Thallus (active in c. 50 AD)
- Mara bar Serapion (active in c. 73 AD)
- Ignatius of Antioch (c. AD 30–107)
- Clement of Rome (c. 35-99 AD)
- Josephus (AD 37–99)
- Tacitus (c. AD 56-120)
- Papias of Hierapolis (c. AD 60–140)
- Pliny the Younger (c. AD 61-114)
- Polycarp (AD 69-155)
- Suetonius (c. AD 69-122)
- *Didache* (1st century AD)
- *Inscription calling Jesus for help on Christian ossuaries*. (1st century AD)
- Quadratus of Athens (d. 129, born in 1st century AD)
- Phlegon (80-140 AD)
- Justin Martyr (c. AD 100–165)
- Aristo of Pella (c. AD 100-160)
- Pantaenus of Alexandria (c. AD 100–200)
- Theophilus of Antioch (c. AD 100-180)

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#)

- Melito of Sardis (c. AD 100-180)
- Lucian of Samosata (c. AD 125-180)
- Galen of Pergamon (c. AD 129-216)
- Irenaeus of Lyons (AD 127–203)
- Polycrates of Ephesus (c. AD 130-196)
- Athenagoras of Athens (c. AD 133-190)
- Celsus (c. AD 120–190)
- Clement of Alexandria (c. AD 153–217)
- Tertullian (AD 160–245)
- Hippolytus of Rome (AD 170–236)
- Origen of Alexandria (AD 185–253)
- Saint Barnabas (2nd century AD)
- Aristides of Athens (2nd century AD)
- Claudius Apollinaris (2nd century AD)
- Apollonius of Ephesus (2nd century AD)
- Rhodo (2nd century AD)
- Gaius (Caius) the Presbyter (d. AD 210, born in 2nd century AD)
- Serapion of Antioch (d. 211 AD, born in 2nd century AD)
- Eusebius of Caesarea (c. AD 260-339)
- Pibechis (3rd century AD)
- *Alexamenos Graffito* (between 1-3 century AD)
- *Akeptous Inscription* (3rd century AD)
- *Silver Phylactery inscription* (3rd century AD) in Frankfurt, Germany

Part 4: Chain of testimony

The chain of testimony:

- **Ignatius of Antioch** (AD 30–107) was a disciple of the Apostle John (c. AD 6-100).
- **Clement of Rome** (c. AD 35-99) personally knew Apostle Peter (c. AD 1-68).
- **Papias of Hierapolis** (c. AD 60–140) was a disciple of the Apostle John (c. AD 6-100) and Apostle Philip

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#)

(AD 3–80).

- **Polycarp of Smyrna** (AD 69–155) was a disciple of the Apostle John (c. AD 6-100).
- **Philo of Cilicia** and **Rheus Agathopus** (1st century AD) were companions of Ignatius of Antioch (AD 30–107), who was a disciple of Apostle John (c. AD 6-100).
- **Pantaenus of Alexandria** (c. AD 100–200) was a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68).
- **Irenaeus of Lyons** (AD 127–203) was a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (c. AD 6-100).
- **Justin Martyr** (c. AD 100–165) was a friend of Irenaeus of Lyons (AD 127–203) and was a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (c. AD 6-100).
- **Clement of Alexandria** (c. AD 153–217) was a disciple of Pantaenus of Alexandria (c. 100–200 AD), who was a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68).
- **Hippolytus of Rome** (AD 170–236) was a disciple of Irenaeus of Lyons (AD 127–203), who was a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (c. AD 6-100).
- **Origen of Alexandria** (AD 185–253) was a disciple of Clement of Alexandria (c. AD 153–217), who was a disciple of Pantaenus of Alexandria (c. 100–200), who was a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68).

Note: Several of these people were contemporary with the apostles.

Note: Several of these people were raised as polytheists and raised in a culture that was predominantly polytheistic. This means they were neutral towards Jesus and hence trustworthy.

Source: www.newadvent.org

Part 5: The full names of people

The full names of people:

- Quirinius (Cyrenius) → Publius Sulpicius Quirinius (Cyrenius)
- Suetonius → Gaius Suetonius Tranquillus
- Josephus → Flavius Josephus, Yosef ben Mattityahu
- Tacitus → Publius Cornelius Tacitus
- Cassius Dio → Lucius Cassius Dio
- Gallio (originally Novatus) → Lucius Junius Gallio Annaeanus (originally Novatus)
- Staius → Publius Papinius Staius
- Seneca the Younger → Lucius Annaeus Seneca (the Younger)
- Pliny the Younger → Gaius Plinius Caecilius Secundus
- Pliny the Elder → Gaius Plinius Secundus
- Caiaphas → Joseph Caiaphas, Joseph son of Caiaphas
- Tertullian → Quintus Septimius Florens Tertullianus
- Macrobius → Ambrosius Theodosius Macrobius

Source: Encyclopedia Britannica

Part 6: The historicity of the crucifixion and resurrection of Jesus

What is the central claim of Christianity?

The central claim is that Jesus was resurrected on the third day, after being crucified by Pontius Pilate. This vindicated his Lordship via the messianic prophecy in the Old Testament, as seen in Isaiah 53 and Psalm 22 among others.

What is the evidence?

The evidence is the non-biblical historical sources and the anthology called the New Testament. The New Testament includes historical documents and was written the same century as the events transpired (Blomberg, 2007).

The following are the facts that are **accepted** by most **non-religious** and **jewish** scholars (Habermas, 2005; Lapidé & Linss, 2002):

1. Jesus was crucified by Pontius Pilate and placed in a tomb.
2. Afterwards, the tomb was empty.
3. The skeptical apostles had experiences with the risen Jesus.
4. The skeptical apostles endured violence for their proclamations.
5. Several apostles were martyred for their proclamation.

Question – What is the difference between a muslim's martyrdom and the apostles' martyrdoms? The difference is that a muslim only gets martyred for his theology, while the apostles got martyred for their experiences with the risen Jesus – something they saw with their own two eyes. This increases the veracity of apostles' claims, especially since the skeptic James only became a follower after the crucifixion. We know that at least Peter, Paul, James the son of Zebedee, and James the Just were martyred historically (McDowell, 2018).

The following are quotations by scholars:

- According to the scholar Gary Habermas, "of these scholars, approximately 75 per cent **favor** one or more of these arguments for the empty tomb" (Habermas, 2005).
- According to the scholar Jacob Kremer, "by far most scholars hold firmly to the reliability of the biblical statements about the empty tomb" (Kremer, 1977).
- According to the scholar D.H. Van Daleen, "it would be extremely difficult to object to the grave story on purely historical grounds. Even if we assumed that it served the purpose of checking an incipient grave cult, that would **not** explain how the story arose in the first place" (Craig, 2000).
- According to the scholar Michael Licona, "Given the strong evidence for Jesus' crucifixion, without good evidence to the contrary the historian must conclude that the process killed him. This is the conclusion shared by virtually all scholars who have studied the subject." (Licona, 2010).

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#)

– According to the scholar Michael Grant, "the historian cannot justifiably deny the empty tomb ... if we apply the same historical criteria that we use elsewhere, then the evidence is firm and plausible enough to necessitate the conclusion that the tomb was indeed found empty" (Grant, 1995).

– According to the scholar Gerd Ludemann, "it may be taken as historically certain that Peter and the disciples had experiences after Jesus' death in which Jesus appeared to them as the risen Christ" (Habermas & Licona, 2004).

Scholars **accept** the 5 facts, because of the following reasons:

1. The gospels are corroborated by non-biblical sources.
2. The gospels were written by skeptical jews, who did NOT have a predisposition towards Jesus from the surrounding culture.
3. The gospels were written in genre of greco-roman historical biography. Historical fiction did NOT exist in the roman empire, with the exception of romance narratives and narratives about non-contemporary characters. Since the gospels do include contemporary characters, the genre is greco-roman historical biography.
4. The gospels depict the surrounding geography accurately.
5. The gospels have undesigned coincidences, where unique details are included.
6. The gospels include embarrassing passages that would undermine their own credibility to a 1st century audience, such as the passage about the crucifixion. In ancient times, crucifixions were embarrassing.

There are several hypotheses that have attempted to account for the facts above. Each hypothesis will now be evaluated. The hypotheses are the following:

One – the swoon theory. The swoon theory states that Jesus only fainted on the cross and did not actually die.

The swoon theory is **false**, because crucifixions are lethal. It is impossible to survive a crucifixion without the help of a medical doctor. Jesus was completely dead (Edwards, 1986). In John 19:33-34, after the heart of Jesus was pierced by a spear "immediately blood and water flowed out". When blood and water flow out from the heart, a person is dead.

Two – the twin theory. The twin theory states that a twin was crucified in place of Jesus.

The twin-theory is **false**, since the crucifixion of Jesus is mentioned by Josephus, Tacitus, the Talmud, Lucian and the New Testament to name a few.

Three – the group hallucination-hypothesis. The group hallucination-hypothesis states that the apostles acquired a mass hallucination.

The group-hallucination hypothesis is **false**, since hallucinations are unique to individuals. Hallucinations can not be seen in a large a group. In addition, it is not possible to touch a hallucination. Additionally, if it was a group-hallucination, then the body should have been in the tomb. Since the tomb was empty, the group-hallucination hypothesis is unable to account for this fact.

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Four – the theft-hypothesis. The theft-hypothesis states that the apostles stole the body.

The theft-hypothesis is **false**, since the apostles do not have a motive for stealing the body. They had already denied Jesus when he was alive. Additionally, the theft-hypothesis cannot account for the experiences of the rising Jesus and the martyrdom of the apostles.

Five – the later construction-hypothesis. The later construction-hypothesis states that the resurrection is a later construction.

The later construction-hypothesis is **false**, since the New Testament was written in the 1st century, which is the same century as the events transpired (Blomberg, 2007). Something is only a later construction, if it gets written more than one century after the event transpired. Additionally, the Corinthian Creed is dated to virtually the same year as the events transpired. Therefore, the resurrection is not a later construction.

Six – the conspiracy theory-hypothesis. The conspiracy theory hypothesis states that the apostles made up the resurrection.

The conspiracy theory-hypothesis is **false**, since the apostles did NOT acquire compensation for spreading the message. They acquired the opposite, namely persecution and death from the jews and romans. For example, the apostle Paul had power when he was a jew and then lost power when he became a Christian. Therefore, the apostle Paul does not have an ulterior motive.

Seven – the mass-grave hypothesis. The mass-grave hypothesis claims that Jesus was placed in a mass-grave.

The mass-grave hypothesis is **false**, since crucifixion-victims were buried in tombs in Judea. We have archeological evidence of crucifixion-victims being buried in tombs in Judea (Hachlili, 2005).

Eight – the resurrection-hypothesis. The resurrection states that Jesus was resurrected – for real.

The resurrection-hypothesis is **true**, since it is the only hypothesis that adequately explains all of the facts above. Since Jesus was resurrected from the dead for real, Jesus was God incarnate for real and everything Jesus said about the afterlife is true.

In light of the historical evidence, the jewish scholar Pinchas Lapide stated the following:

”I accept the resurrection of Easter Sunday ... as a historical event” (Lapide & Linss, 2002).

According to the former atheist philosopher Antony Flew, ”The evidence for the resurrection is better than for claimed miracles in any other religion. It’s outstandingly different in quality and quantity” (Flew & Habermas, 2004).

Since the central claim of Christianity stands up to scrutiny, Christianity has the highest probability and should therefore be selected.

Christianity is true – for real!

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Appendix: Quotes and inscriptions

Josephus (AD 37–99) in *The Jewish War* (2.9):

“2. Now Pilate, who was sent as procurator into Judea by Tiberius, sent by night those images of Caesar that are called ensigns into Jerusalem. This excited a very among great tumult among the Jews when it was day; for those that were near them were astonished at the sight of them, as indications that their laws were trodden under foot; for those laws do not permit any sort of image to be brought into the city. Nay, besides the indignation which the citizens had themselves at this procedure, a vast number of people came running out of the country. These came zealously to Pilate to Cesarea, and besought him to carry those ensigns out of Jerusalem, and to preserve them their ancient laws inviolable; but upon Pilate's denial of their request, they fell [\(9\)](#) down prostrate upon the ground, and continued immovable in that posture for five days and as many nights.

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3. On the next day Pilate sat upon his tribunal, in the open market-place, and called to him the multitude, as desirous to give them an answer; and then gave a signal to the soldiers, that they should all by agreement at once encompass the Jews with their weapons; so the band of soldiers stood round about the Jews in three ranks. The Jews were under the utmost consternation at that unexpected sight. Pilate also said to them that they should be cut in pieces, unless they would admit of Caesar's images, and gave intimation to the soldiers to draw their naked swords. Hereupon the Jews, as it were at one signal, fell down in vast numbers together, and exposed their necks bare, and cried out that they were sooner ready to be slain, than that their law should be transgressed. Hereupon Pilate was greatly surprised at their prodigious superstition, and gave order that the ensigns should be presently carried out of Jerusalem.

4. After this he raised another disturbance, by expending that sacred treasure which is called Corban (10) upon aqueducts, whereby he brought water from the distance of four hundred furlongs. At this the multitude had indignation; and when Pilate was come to Jerusalem, they came about his tribunal, and made a clamor at it. Now when he was apprized beforehand of this disturbance, he mixed his own soldiers in their armor with the multitude, and ordered them to conceal themselves under the habits of private men, and not indeed to use their swords, but with their staves to beat those that made the clamor. He then gave the signal from his tribunal [to do as he had bidden them]. Now the Jews were so sadly beaten, that many of them perished by the stripes they received, and many of them perished as trodden to death by themselves; by which means the multitude was astonished at the calamity of those that were slain, and held "their peace."

Source: <https://www.earlyjewishwritings.com/text/josephus/war2.html>

Josephus (AD 37–99) in *Antiquities of the Jews* (18.2, 18.3):

"When Gratus had done those things, he went back to Rome, after he had tarried in Judea eleven years, when Pontius Pilate came as his successor."

"1. BUT now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Caesar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the night time; but as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Caesar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment-seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them routed, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks

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bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cesarea.

2. But Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of two hundred furlongs. However, the Jews (8) were not pleased with what had been done about this water; and many ten thousands of the people got together, and made a clamor against him, and insisted that he should leave off that design. Some of them also used reproaches, and abused the man, as crowds of such people usually do. So he habited a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they might surround them. So he bid the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition.

3. Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, (9) those that loved him at the first did not forsake him; for he appeared to them alive again the third day; (10) as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.“

Source: <https://www.earlyjewishwritings.com/text/josephus/ant18.html>

Josephus (AD 37–99) *Antiquities of the Jews* (18.5).

“Now some of the Jews thought that the destruction of Herod’s army [Herod Antipas’ army] came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod [Herod Antipas] slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod [Herod Antipas], who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod’s [Herod Antipas’] suspicious temper, to Macherus, the castle I before mentioned, and was there

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#) put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod [Herod Antipas], and a mark of God’s displeasure to him.”

Source: https://en.wikisource.org/wiki/The_Antiquities_of_the_Jews/Book_XVIII#Chapter_5

Tacitus (c. AD 56-120) in *Annals* (15.44):

“Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular.”

Source: [https://en.wikisource.org/wiki/The_Annals_\(Tacitus\)/Book_15#44](https://en.wikisource.org/wiki/The_Annals_(Tacitus)/Book_15#44)

Philo of Alexandria (c. 20 BC – 50 AD) in *Embassy to Gaius*:

XXXVII. (294) “But why need I invoke the assistance of foreign witnesses when I have plenty with whom I can furnish you from among your own countrymen and friends? Marcus Agrippa, your own grandfather on the mother’s side, the moment that he arrived in Judaea, when Herod [Herod the Great], my grandfather, was king of the country, thought fit to go up from the sea-coast to the metropolis, which was inland. (295) And when he had beheld the temple, and the decorations of the priests, and the piety and holiness of the people of the country, he marvelled, looking upon the whole matter as one of great solemnity and entitled to great respect, and thinking that he had beheld what was too magnificent to be described. And he could talk of nothing else to his companions but the magnificence of the temple and every thing connected with it. (296) “Therefore, every day that he remained in the city, by reason of his friendship for Herod [Herod the Great], he went to that sacred place, being delighted with the spectacle of the building, and of the sacrifices, and all the ceremonies connected with the worship of God, and the regularity which was observed, and the dignity and honour paid to the high priest, and his grandeur when arrayed in his sacred vestments and when about to begin the sacrifices. (297) And after he had adorned the temple with all the offerings in his power to contribute, and had conferred many benefits on the inhabitants, doing them many important services, and having said to Herod [Herod the Great] many friendly things, and having been replied to in corresponding terms, he was conducted back again to the sea coast, and to the harbour, and that not by one city only but by the whole country, having branches strewed in his road, and being greatly admired and respected for his piety. (298) “What again did your other grandfather, Tiberius Caesar, do? does not he appear to have adopted an exactly similar line of conduct? At all events, during the three and twenty years that he was emperor, he preserved the form of worship in the temple as it had been handed down from the earliest times, without abrogating or altering the slightest particular of it.

XXXVIII. (299) “Moreover, I have it in my power to relate one act of ambition on his part, though I suffered an infinite number of evils when he was alive; but nevertheless the truth is considered dear, and much to be honoured by you. Pilate was one of the emperor’s lieutenants, having been appointed governor of

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Judaea. He, not more with the object of doing honour to Tiberius than with that of vexing the multitude, dedicated some gilt shields in the palace of Herod, in the holy city; which had no form nor any other forbidden thing represented on them except some necessary inscription, which mentioned these two facts, the name of the person who had placed them there, and the person in whose honour they were so placed there. (300) But when the multitude heard what had been done, and when the circumstance became notorious, then the people, putting forward the four sons of the king, who were in no respect inferior to the kings themselves, in fortune or in rank, and his other descendants, and those magistrates who were among them at the time, entreated him to alter and to rectify the innovation which he had committed in respect of the shields; and not to make any alteration in their national customs, which had hitherto been preserved without any interruption, without being in the least degree changed by any king of emperor. (301) “But when he steadfastly refused this petition (for he was a man of a very inflexible disposition, and very merciless as well as very obstinate), they cried out: ‘Do not cause a sedition; do not make war upon us; do not destroy the peace which exists. The honour of the emperor is not identical with dishonour to the ancient laws; let it not be to you a pretence for heaping insult on our nation. Tiberius is not desirous that any of our laws or customs shall be destroyed. And if you yourself say that he is, show us either some command from him, or some letter, or something of the kind, that we, who have been sent to you as ambassadors, may cease to trouble you, and may address our supplications to your master.’ (302) “But this last sentence exasperated him in the greatest possible degree, as he feared least they might in reality go on an embassy to the emperor, and might impeach him with respect to other particulars of his government, in respect of his corruption, and his acts of insolence, and his rapine, and his habit of insulting people, and his cruelty, and his continual murders of people untried and uncondemned, and his never ending, and gratuitous, and most grievous inhumanity. (303) Therefore, being exceedingly angry, and being at all times a man of most ferocious passions, he was in great perplexity, neither venturing to take down what he had once set up, nor wishing to do any thing which could be acceptable to his subjects, and at the same time being sufficiently acquainted with the firmness of Tiberius on these points. And those who were in power in our nation, seeing this, and perceiving that he was inclined to change his mind as to what he had done, but that he was not willing to be thought to do so, wrote a most supplicatory letter to Tiberius. (304) And he, when he had read it, what did he say of Pilate, and what threats did he utter against him! But it is beside our purpose at present to relate to you how very angry he was, although he was not very liable to sudden anger; since the facts speak for themselves; (305)

Source: <https://www.earlyjewishwritings.com/text/philo/book40.html>

Phlegon (80-140 AD) in *Olympiad*, cited by Eusebius in *Ecclesiastical History* (2.7).

“It is worthy of note that Pilate himself, who was governor in the time of our Saviour, is reported to have fallen into such misfortunes under Caius, whose times we are recording, that he was forced to become his own murderer and executioner; and thus divine vengeance, as it seems, was not long in overtaking him. This is stated by those Greek historians who have recorded the Olympiads, together with the respective events which have taken place in each period.”

Source: <https://www.newadvent.org/fathers/250102.htm>

Celsus (c. AD 120–190) in *The True Word*, cited by Origen in *Against Celsus* (2.34).

“But,” he [Celsus] continues, “no calamity happened even to him [Pilate] who condemned him [Jesus], as there did to Pentheus, viz., madness or discription.” And yet he does not know that it was not so much Pilate that condemned Him (who knew that “for envy the Jews had delivered Him”), as the Jewish nation, which has been condemned by God, and rent in pieces, and dispersed over the whole earth, in a degree far beyond what happened to Pentheus. Moreover, why did he intentionally omit what is related of Pilate’s wife, who beheld a vision, and who was so moved by it as to send a message to her husband, saying: “Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him?”

***Pilate stone* (c. AD 26-36):**

“Tiberium ... [Ponti]us Pilate ... [Pref]ect of Judea...”

Source: John McRay, *Archaeology and the New Testament*, (Grand Rapids: Baker Academic, 1991), 204.

Justin Martyr (c. AD 100–165) in *First Apology*:

“... Jesus Christ, who also was born for this purpose, and was crucified under Pontius Pilate, procurator of Judæa, in the times of Tiberius Cæsar; and that we reasonably worship Him, having learned that He is the Son of the true God Himself, and holding Him in the second place, and the prophetic Spirit in the third, we will prove. For they proclaim our madness to consist in this, that we give to a crucified man a place second to the unchangeable and eternal God, the Creator of all; for they do not discern the mystery that is herein, to which, as we make it plain to you, we pray you to give heed.”

“And we have thought it right and relevant to mention some other prophetic utterances of David besides these; from which you may learn how the Spirit of prophecy exhorts men to live, and how He foretold the conspiracy which was formed against Christ by Herod the king of the Jews, and the Jews themselves, and Pilate, who was your governor among them, with his soldiers; and how He should be believed on by men of every race; and how God calls Him His Son, and has declared that He will subdue all His enemies under Him; and how the devils, as much as they can, strive to escape the power of God the Father and Lord of all, and the power of Christ Himself; and how God calls all to repentance before the day of judgment comes.”

“But lest some should, without reason, and for the perversion of what we teach, maintain that we say that Christ was born one hundred and fifty years ago under Cyrenius [Quirinius], and subsequently, in the time of Pontius Pilate, taught what we say He taught; and should cry out against us as though all men who were born before Him were irresponsible — let us anticipate and solve the difficulty.”

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“And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed.”

“And when Ptolemy king of Egypt [Ptolemy XIV] formed a library, and endeavoured to collect the writings of all men, he heard also of these prophets, and sent to Herod [Herod the First], who was at that time king of the Jews, requesting that the books of the prophets be sent to him. And Herod the king [Herod the First] did indeed send them, written, as they were, in the foresaid Hebrew language.”

Source: <https://www.newadvent.org/fathers/0126.htm>

Ignatius of Antioch (AD 30–107) in *Epistle to the Smyrnaeans*.

“... and was truly, under Pontius Pilate and Herod the tetrarch [Herod Antipas], nailed [to the cross] for us in His flesh. Of this fruit we are by His divinely-blessed passion, that He might set up a standard Isaiah 5:26, Isaiah 49:22 for all ages, through His resurrection, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.”

Source: <https://www.newadvent.org/fathers/0109.htm>

Tertullian (AD 160–245) in *The Apology*:

“... at last they brought Him before Pontius Pilate, at that time Roman governor of Syria; and, by the violence of their outcries against Him, extorted a sentence giving Him up to them to be crucified.”

“All these things Pilate did to Christ”

Source: <https://www.newadvent.org/fathers/0301.htm>

Tertullian (AD 160–245) in *On the Resurrection of the Flesh*:

“For in the person of Pilate...”

Source: <https://www.newadvent.org/fathers/0316.htm>

Kos inscription (Cos inscription):

“Herod [Herod Antipas], the son of Herod the King [Herod the Great], tetrarch, Philo, son of Aglaos, but by birth son of Nikonos, his guest and friend”

Source: Morten Hørning Jensen, *Herod Antipas in Galilee*, 2nd edition

Delos inscription:

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“The A[thenian] people and those who live [on the island], [erected (the statue of) Apollo] for Herod, King [Herod’s son,] tetrarch, because of piety and goodwill towards them, when Apollonios served as pro[curator of the island]”

Source: Morten Hørning Jensen, *Herod Antipas in Galilee*, 2nd edition

Inscription CIL 6.31545:

“Paullus Fabius Persicus

Gaius Eggius Marullus

Lucius Sergius Paullus

Gaius Obellius Rufus

Lucius Scribonius Libo

The commissioners of the banks and beds of the Tiber, by the authority of Tiberius Claudius Caesar Augustus Germanicus [the emperor Claudius], leader of the Senate, marked the boundaries [of the Tiber floodplain] by placing boundary stones on the bank from the Trigarium to the Pons Agrippae.”

Source: <https://biblearchaeologyreport.com/2019/11/15/sergius-paulus-an-archaeological-biography/>

Inscription IGR III 930:

“Apollonius to his father ... consecrated this enclosure and monument according to his family’s wishes...having filled the offices of clerk of the market, prefect, town-clerk, high priest, and having been in charge as manager of the records office. Erected on the 25th of the month Demarchesusius in the thirteenth year [of the reign of Claudius – 54 AD]. He also altered the senate by means of assessors during the time of proconsul Paulus.”Source: Joseph M. Holden and Norman Geisler, *The Popular Handbook of Archaeology and the Bible*, (Eugene: Harvest House Publisher, 2013), 352.**The**

Antioch inscription:

“To L[ucius] Sergius Paullus, the younger, son of Lucius, one of the four commissioners in charge of the Roman streets, tribune of the soldiers of the sixth legion styled Ferrata, quaestor...”

Source: W.M. Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, (London: Hodder and Stoughton, 1915), 151.

Pliny the Elder (c. AD 24-79) in *The Natural History* (18.90):

“Sergius Paulus”

Source: <https://www.gutenberg.org/files/61113/61113-h/61113-h.htm>

Pliny the Elder (c. AD 24-79) in *The Natural History* (2.113):

“Sergius”

Source: <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0137%3Abook%3D2&force=y>

Lysanias inscription (Abila inscription):

“For the safety of the lords Augusti and their whole house; Nymphaeus ... freedman of Lysanias the tetrarch, who built the road where there was none and erected the temple and planted all the orchards around it at his own expense for the divine Cronus, lord, and ... Eusebia, his wife.”

Source: <https://wholestones.org/the-complete-text-of-the-abila-inscription-concerning-lysanias/>

Strabo in *Geography* (16.2):

“This region lies towards the north; and it is inhabited in general, as is each place in particular, by mixed stocks of people from Aegyptian and Arabian and Phoenician tribes; for such are those who occupy Galilee and Hiericus and Philadelphia and Samaria, which last Herod [Herod the First] surnamed Sebastê. But though the inhabitants are mixed up thus, the most prevalent of the accredited reports in regard to the temple at Jerusalem represents the ancestors of the present Judaeans, as they are called, as Aegyptians.”

“Now Pompey clipped off some of the territory that had been forcibly appropriated by the Judaeans, and appointed Herod [Herod the First] to the priesthood ... As for his [Herod the First’s] sons, he himself put some of them to death, on the ground that they had plotted against him; and at his death left others as his successors, having assigned to them portions of his kingdom. Caesar also honoured the sons of Herod [Herod the First] ...”

Source: https://penelope.uchicago.edu/thayer/e/roman/texts/strabo/16b*.html

Strabo in *Geography* (12.6):

“...but Cyrinius [Cyrenius, Quirinius] overthrew the inhabitants by starving them, and captured alive four thousand men and settled them in the neighbouring cities, leaving the country destitute of all its men who were in the prime of life.”

Source: https://penelope.uchicago.edu/Thayer/E/Roman/Texts/Strabo/12F*.html

Tacitus in *Histories* (5.9, 5.11):

(5.9) “The first Roman to subdue the Jews and set foot in their temple by right of conquest was Gnaeus Pompey; thereafter it was a matter of common knowledge that there were no representations of the gods within, but that the place was empty and the secret shrine contained nothing. The walls of Jerusalem were razed, but the temple remained standing. Later, in the time of our civil wars, when these eastern provinces had fallen into the hands of Mark Antony, the Parthian prince, Pacorus, seized Judea, but he

[External, Ancient Evidence in Support of the New Testament by Harry Stark – Christian Apologist](#) was slain by Publius Ventidius, and the Parthians were thrown back across the Euphrates: the Jews were subdued by Gaius Sosius. Antony gave the throne to Herod [Herod the First], and Augustus, after his victory, increased his power. After Herod’s death, a certain Simon assumed the name of king without waiting for Caesar’s decision. He, however, was put to death by Quintilius Varus, governor of Syria; the Jews were repressed; and the kingdom was divided into three parts and given to Herod’s sons. Under Tiberius all was quiet.”

(5.11) “An inner line of walls had been built around the palace, and on a conspicuous height stands Antony’s Tower, so named by Herod [Herod the First] in honour of Mark Antony.”

Nicolaus of Damascus in *Life of Augustus*:

Source: [Nicolaus of Damascus: Life of Augustus – translation \(2\)](#)

Cassius Dio in Roman History (59.8):

“Agrippa, the grandson of Herod [Herod the First] ...”

Source: https://penelope.uchicago.edu/Thayer/e/roman/texts/cassius_dio/59*.html

Inscription on an Amphora fragment:

“Belonging to Herod king of Judea [Herod the First]”

Source: <https://biblearchaeologyreport.com/2020/12/11/herod-the-great-an-archaeological-biography/>

Macrobius (5th century AD), *Saturnalia*, 2.4.11:

On hearing that the son of Herod, king of the Jews, [Herod the First] had been slain when Herod ordered that all boys in Syria under the age of two be killed, Augustus said, “It’s better to be Herod’s pig than his son”.

Source: The Loeb Classical

Library, <https://www.loebclassics.com/search?source=%2FLCL510%2F2011%2Fvolume.xml&sourceType=teipage&q=herod>

Augustus Caesar (63 BC – 14 AD) in *Rev Gestae Divi Augusti*:

“In my fifth consulship [29 BC] I increased the number of patricians on the instructions of the people and the senate. 2 I revised the roll of the senate three times. In my sixth consulship with Marcus Agrippa as colleague [28 BC], I carried out a census of the people, and I performed a lustrum after a lapse of forty-two years ; at that lustrum 4,063,000 Roman citizens were registered. 3 Then a second time I performed a lustrum with consular imperium and without a colleague, in the consulship of Gaius Censorinus and Gaius Asinius [8 BC] ; at that lustrum 4,233,000 citizens were registered. 4 Thirdly I performed a lustrum with consular imperium, with Tiberius Caesar, my son, as colleague, in the consulship of Sextus Pompeius and Sextus Appuleius [AD 14] ; at that lustrum 4,957,000 citizens were registered. 5 By new

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laws passed on my proposal I brought back into use many exemplary practices of our ancestors which were disappearing in our time, and in many ways I myself transmitted exemplary practices to posterity for their imitation.”

Source: https://droitromain.univ-grenoble-alpes.fr/Anglica/resgest_engl.htm

Orosius (c. AD 375 – 420) in *Histories against the Pagans* (7.13).

“Later, Christ was born in the time of Augustus Caesar, who was the first of all the Roman emperors though his father Caesar had preceded him, but more as a surveyor of the Empire than as emperor. ... The first and greatest census was then made. The great nations of the whole world took an oath in the one name of Caesar and were joined into one fellowship through their participation in the census.”

Source: <https://www.attalus.org/translate/orosius7A.html>

Justin Martyr (c. AD 100–165) in *First Apology*.

“Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judæa.”

Source: <https://www.newadvent.org/fathers/0126.htm>

Justin Martyr (c. AD 100–165) in *Dialogue with Trypho*.

“... but on the occasion of the first census which was taken in Judæa, under Cyrenius, he went up from Nazareth, where he lived, to Bethlehem, to which he belonged, to be enrolled; for his family was of the tribe of Judah, which then inhabited that region.”

Source: <https://www.newadvent.org/fathers/01286.htm>

Tertullian (AD 160–245) in *Against Marcion* (4.19, 4.7).

” at this very time a census had been taken in Judæa by Sentius Saturninus, which might have satisfied their inquiry respecting the family and descent of Christ. ” (4.19)

“... of whom no one had as yet been apprised of His tribe, His nation, His family, and lastly, His enrolment in the census of Augustus — that most faithful witness of the Lord’s nativity, kept in the archives of Rome” (4.7)

Source: <https://www.newadvent.org/fathers/03124.htm>

Clement of Alexandria (c. AD 153–217) in *Stromata (Miscellanies)* (1.21).

“And our Lord was born in the twenty-eighth year, when first the census was ordered to be taken in the reign of Augustus.”

Source: <https://www.newadvent.org/fathers/02101.htm>

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Origen of Alexandria (AD 185–253) in *Against Celsus* (1.57).

“... in the days of the census, when Jesus appears to have been born”

Source: <https://www.newadvent.org/fathers/04161.htm>

Gaius Vibius Maximus (active in c. 104 AD) in *Edictum praefecti Aegypti C. Vibii Maximi* (P. Lond. III, 904)

“Gaius Vibius Maximus, prefect of Egypt. As a house-to-house registration has been authorized, it is necessary to order all persons absent from their homes for any reason whatsoever to return to their homes that they may perform the customary business of registration and may apply themselves to the cultivation of the land, as is their proper duty. I realize, however, that the city has need of some of the peasants ; and it is my will that all persons who appear to have good reason to remain in the city shall register themselves with . . . and Festus, the prefect of the cavalry, whom I have assigned to this duty, from whom those persons who prove that it is necessary for them to remain in the city will receive the necessary authorization to remain until Epiph 30 in the current month”

Source: https://droitromain.univ-grenoble-alpes.fr/Anglica/Aegypti29_johnson.htm

Tacitus (c. AD 56-120) in *Annals* (6.41)

“At this same time the Clitæ, a tribe subject to the Cappadocian Archelaus, retreated to the heights of Mount Taurus, because they were compelled in Roman fashion to render an account of their revenue and submit to tribute.”

Source: <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.02.0078%3Abook%3D6%3Achapter%3D41>

Thermoutharion (active in c. 48 AD) in *Oxyrhynchus papyrus 255*

“... I the above-mentioned Thermoutharion along with my guardian the said Apollonius swear by Tiberius Claudius Caesar Augustus Germanicus Emperor that assuredly the preceding document makes a sound and true return of those living with me, and that there is no one else living with me, neither a stranger, nor an Alexandrian citizen, nor a freedman, nor a Roman citizen, nor an Egyptian in addition to the aforesaid. If I am swearing truly, may it be well with me, but if falsely, the reverse. In the ninth year of Tiberius Claudius Caesar Augustus Germanicus Emperoc”

Source: John McRay, *Archaeology and the New Testament*, (Grand Rapids: Baker Academic, 1991),

Josephus (AD 37–99) in *Antiquities of the Jews* (18.1)

“NOW Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Caesar to be a judge of that nation, and to take an account of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now

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Source: <https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D18%3Asection%3D1>

The Tivoli inscription

Original: "legatus pro praetore divi Augusti iterum Syriam"

English translation: "twice Legate for emperor Augustus in Syria"

Source: <https://www.museivaticani.va/content/museivaticani/en/collezioni/musei/lapidario-cristiano/abercio/frammento-dell-iscrizione-sepolcrale-di-quirinius.html>

Josephus in *Antiquities of the Jews* (17.11.4).

"When Caesar had heard these pleadings, he dissolved the assembly; but a few days afterwards he appointed Archelaus, not indeed to be king of the whole country, but ethnarch of the one half of that which had been subject to Herod, and promised to give him the royal dignity hereafter, if he governed his part virtuously. But as for the other half, he divided it into two parts, and gave it to two other of Herod's sons, to Philip and to Antipas, that Antipas who disputed with Archelaus for the whole kingdom. Now to him it was that Peres and Galilee paid their tribute, which amounted annually to two hundred talents, while Batanea, with Trachonitis, as well as Auranitis, with a certain part of what was called the House of Zenodorus, paid the tribute of one hundred talents to Philip; but Idumea, and Judea, and the country of Samaria paid tribute to Archelaus, but had now a fourth part of that tribute taken off by the order of Caesar, who decreed them that mitigation, because they did not join in this revolt with the rest of the multitude. There were also certain of the cities which paid tribute to Archelaus: Strato's Tower and Sebaste, with Joppa and Jerusalem; for as to Gaza, and Gadara, and Hippos, they were Grecian cities, which Caesar separated from his government, and added them to the province of Syria. Now the tribute-money that came to Archelaus every year from his own dominions amounted to six hundred talents."

Josephus:

So Archelaus's country was laid to the province of Syria; and Cyrenius, one that had been consul, was sent by Cæsar to take account of people's effects in Syria, and to sell the house of Archelaus. (Josephus, Antiquities, 17.13.5)

Now Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Cæsar to be a judge of that nation, and to take an account

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of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, (Josephus, Antiquities, 18.1.1)

When Cyrenius had now disposed of Archelaus's money, and when the taxings were come to a conclusion, which were made in the thirty-seventh year of Cæsar's victory over Antony at Actium, he deprived Joazar of the high priesthood, which dignity had been conferred on him by the multitude, and he appointed Ananus, the son of Seth, to be high priest; while Herod and Philip had each of them received their own tetrarchy, and settled the affairs thereof. (Josephus, Antiquities, 18.2.1)

As Coponius, who we told you was sent along with Cyrenius, was exercising his office of procurator, and governing Judea, the following accidents happened. (Josephus, Antiquities, 18.2.2)

And besides this, the sons of Judas of Galilee were now slain; I mean of that Judas who caused the people to revolt, when Cyrenius came to take an account of the estates of the Jews, as we have showed in a foregoing book. (Josephus, Antiquities, 20.5.2)

In the mean time, one Manahem, the son of Judas, that was called the Galilean, [who was a very cunning sophister, and had formerly reproached the Jews under Cyrenius, that after God they were subject to the Romans,] took some of the men of note with him, and retired to Masada, where he broke open king Herod's armory, and gave arms not only to his own people, but to other robbers also. (Josephus, War, 2.17.8)

He was a descendant from that Judas who had persuaded abundance of the Jews, as we have formerly related, not to submit to the taxation when Cyrenius was sent into Judea to make one (Josephus, War, 7.8.1)

Cassius Dio:

...This was the year in which Marcus Valerius and Publius Sulpicius were the consuls (Cassius Dio, 54.28)

Strabo:

Cyrinius overthrew the [of the country of the Homonadeis] by starving them, and captured alive four thousand men and settled them in the neighbouring cities, leaving the country destitute of all its men who were in the prime of life. (Strabo, Geography, Xii, 569)

Augustus Caesar:

A great crowd of people came together from all over Italy to my election, ... when Publius Sulpicius [Quirinius] and Gaius Valgius were consuls. (Augustus, Res Gestae, 6)

Suetonius:

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Lepida, a lady of a very noble family, was condemned by him, in order to gratify Quirinus, a man of consular rank, extremely rich, and childless, who had divorced her twenty years before, and now charged her with an old design to poison him. (Suetonius, Tiberius, 49)

Tacitus:

As a consequence, the defendant asked an adjournment till next day, and having gone home he charged his kinsman, Publius Quirinus, with his last prayer to the emperor. (Tacitus, Annals, 2.30)

At Rome meanwhile Lepida, who beside the glory of being one of the Æmilii was the great-granddaughter of Lucius Sulla and Cneius Pompeius, was accused of pretending to be a mother by Publius Quirinus, a rich and childless man. Then, too, there were charges of adulteries, of poisonings, and of inquiries made through astrologers concerning the imperial house. The accused was defended by her brother Manius Lepidus. Quirinus by his relentless enmity even after his divorce, had procured for her some sympathy, infamous and guilty as she was....On the days of the games which interrupted the trial, Lepida went into the theatre with some ladies of rank, and as she appealed with piteous wailings to her ancestors and to that very Pompey, the public buildings and statues of whom stood there before their eyes, she roused such sympathy that people burst into tears and shouted, without ceasing, savage curses on Quirinus, “to whose childless old-age and miserably obscure family, one once destined to be the wife of Lucius Cæsar and the daughter-in-law of the Divine Augustus was being sacrificed”...Then at last Tiberius declared that he had himself too ascertained from the slaves of Publius Quirinus that Lepida had attempted their master’s life by poison. (Tacitus, Annals, 3.22-23)

About the same time he requested the Senate to let the death of Sulpicius Quirinus be celebrated with a public funeral. With the old patrician family of the Sulpicii this Quirinus, who was born in the town of Lanuvium, was quite unconnected. An indefatigable soldier, he had by his zealous services won the consulship under the Divine Augustus, and subsequently the honours of a triumph for having stormed some fortresses of the Homonadenses in Cilicia. He was also appointed adviser to Caius Cæsar in the government of Armenia, and had likewise paid court to Tiberius, who was then at Rhodes. The emperor now made all this known to the Senate, and extolled the good offices of Quirinus to himself, while he censured Marcus Lollius, whom he charged with encouraging Caius Cæsar in his perverse and quarrelsome behaviour. But people generally had no pleasure in the memory of Quirinus, because of the perils he had brought, as I have related, on Lepida, and the meanness and dangerous power of his last years. (Tacitus, Annals, 3.48)

Pliny the Elder:

In Pisidia, at the southern extremity of Lake Caralitis. Tacitus, Annals, iii. 48, says that this people possessed forty-four fortresses: whereas Strabo speaks of them as the most barbarous of all the Pisidian tribes, dwelling only in caves. They were conquered by the consul Quirinius in the time of Augustus. (Pliny, The Natural History, 5.23.4)

Inscriptions:

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Quintus Aemilius Secundus, from Palatine, with honors he was decorated in the camp of Divine Augustus under Publius Sulpicius Quirinius legate of Caesar in Syria, prefect of the first Augustan cohort, prefect of the navy's second cohort. Commanded by Quirinius to conduct a census of the district of Apamea's 117,000 citizens; He was also sent by Quirinius to capture the fortresses of the Itureans in the mountains of Lebanon. (Inscriptiones Latinae Selectae, 2683).

Caristianus C F Sergius Fronto Caesius Iulius, prefect of civil engineers, priest, prefect of P. Sulpicius Quirinius the Duumvir, Perfect of M. Servilius, from this man and with a public edict, a statue was erected with the blessings of the council. (Inscriptiones Latinae Selectae, 9502)

By Gaius Caristianus...Fronto Caesianus Julius, officer in charge of works, commanding officer of the Twelfth Lightning Legion, Prefect of the Bosporan Cohort, Pontifiex, Prefect of Publius Sulpicius Quirinius the Duumvir, Prefect of Marcus Servilius, Prefect... (Inscriptiones Latinae Selectae, 9503)

Source: <https://biblearchaeologyreport.com/2019/12/19/quirinius-an-archaeological-biography/>

Erastus inscription:

“Erastus, in return for his aedileship laid [the pavement] at his own expense.”

Source: John McRay, *Archaeology and the New Testament*. (Grand Rapids: Baker Academic, 1991), 331.

Gallio inscription (Delphi inscription):

“Tiberius Claudius Caesar Augustus Germanicus, 12th year of tribunician power, acclaimed emperor for the 26th time, father of the country, sends greetings to [...]. For long have I been well-disposed to the city of Delphi and solicitous for its prosperity, and I have always observed the cult of the Pythian Apollo. Now since it is said to be destitute of citizens, as my friend and proconsul L. Iunius Gallio recently reported to me, and desiring that Delphi should regain its former splendour, I command you (singular) to invite well-born people also from other cities to come to Delphi as new inhabitants, and to accord them and their children all the privileges of the Delphians as being citizens on like and equal terms. For if some are transferred as colonists to these regions....”

Source: Joseph M. Holden & Norman Geisler, *The Popular Handbook of Archaeology and the Bible*, (Eugene: Harvest House Publisher, 2013), 357.

Staius (c. AD 45 – 96) in *Silvae* (2.7).

”More so even than giving us Seneca, Or producing honey-tongued Gallio.”

Sources: https://www.poetryintranslation.com/PITBR/Latin/StaiusSilvaeBkII.php#anchor_Toc31449053

Seneca the Younger (c. 4 BC – 65 AD) in *Naturales Quaestiones*.

“I used to tell you that my brother Gallio [Gallio] a man whom even his most ardent admirer cannot love according to the measure of his deserts was a stranger to other vices...”

Source: <http://naturalesquaestiones.blogspot.com/2009/08/book-iv-tr-john-clarke.html>

Seneca the Younger (c. 4 BC – 65 AD) in *ad Novatum de Ira* (“To Novatus on anger”)

“You have asked me, Novatus, to write on how anger can be mitigated.”

Source: https://books.google.se/books?id=9jqOAgAAQBAJ&pg=PA127&redir_esc=y#v=onepage&q&f=false

Pliny the Elder (c. 23-79 AD) in *The Natural History* (31:33).

“Sea-water also is employed in a similar manner for the cure of diseases. It is used, made hot, for the cure of pains in the sinews, for reuniting fractured bones, and for its desiccative action upon the body: for which last purpose, it is also used cold. There are numerous other medicinal resources derived from the sea; the benefit of a sea-voyage, more particularly, in cases of phthisis, as already mentioned, and where patients are suffering from hæmoptosis, as lately experienced, in our own memory, by Annæus Gallio, at the close of his consulship: for it is not for the purpose of visiting the country, that people so often travel to Egypt”

Source: <https://www.perseus.tufts.edu/hopper/text?doc=Plin.+Nat.+31.33&fromdoc=Perseus%3Atext%3A1999.02.0137>

Tacitus (c. 55-120 AD) in *Annals* (16.71).

“Mela, son of the same parents as Gallio and Seneca”

Source: <https://www.perseus.tufts.edu/hopper/text?doc=Tac.+Ann.+16&fromdoc=Perseus%3Atext%3A1999.02.0078>

Tacitus (c. 55-120 AD) in *Annals* (15.23).

“Clemens denounced Junius Gallio, who was terror-stricken at his brother Seneca’s death and was pleading for his life.”

Source: <https://www.perseus.tufts.edu/hopper/text?doc=Tac.+Ann.+15&fromdoc=Perseus%3Atext%3A1999.02.0078>

Cassius Dio (c. 165-235 AD) in *Roman History* (62.20).

”As a fitting climax to these performances, Nero himself made his appearance in the theatre, being announced under his own name by Gallio.”

1.) Simon, who was called Peter

- Ignatius of Antioch (AD 30–107), who was a disciple of the Apostle John (AD 5–101), said, ‘Not as Peter and Paul did, do I command you. They were apostles, and I am a convict.’ Letter to the Romans 4:3 (AD 107).
- Dionysius of Corinth (d. AD 196) said, ‘You [Pope Soter] have also, by your very admonition, brought together the planting that was made by Peter and Paul at Rome and at Corinth; for both of them alike planted in our Corinth and taught us; and both alike, teaching similarly in Italy, suffered martyrdom at the same time.’ Letter to Pope Soter (AD 170)
- Clement of Alexandria (c. AD 153–217), a disciple of Pantaenus of Alexandria (c. 100–200), a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68), said, ‘Peter and Philip had children, and Philip gave his daughters in marriage.’ Stromata 3:4 (AD 199)
- Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘Matthew also issued among the Hebrews a written Gospel in their own language, while Peter and Paul were evangelizing in Rome and laying the foundation of the Church” Against Heresies 3:1:1 (AD 179)
- Gaius the Priest (d. AD 210) said, ‘It is recorded that Paul was beheaded in Rome itself, and Peter, likewise, was crucified, during the reign of the Emperor Nero. The account is confirmed by the names of Peter and Paul over the cemeteries there, which remain to the present time.’ Disputation with Proclus (AD 198)
- Also mentioned by Papias (c. AD 60–140), Tertullian (AD 160–245), Hippolytus of Rome (AD 170–236), Origen of Alexandria (185–253), and others.

2.) Andrew

- Origen of Alexandria (AD 185–253), a disciple of Clement of Alexandria (c. AD 153–217), a disciple of Pantaenus of Alexandria (c. 100–200), a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68), said, ‘Parthia was allotted to Thomas as his field of labor, Scythia to Andrew, and Asia to John, who, after he had lived some time there, died at Ephesus.’ Commentary on Genesis (AD 230)
- Hippolytus of Rome (AD 170–236), a disciple of Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘Andrew preached to the Scythians and Thracians, and was crucified, suspended on an olive tree, at Patrae, a town of Achaia; and there too he was buried.’ On the Apostles and Disciples

3.) James, son of Zebedee

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- Hippolytus of Rome (AD 170–236), a disciple of Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘James, brother of John, when preaching in Judea, was cut off with the sword by Herod the tetrarch, and was buried there.’ On the Apostles and Disciples

4.) John

- Papias of Hierapolis (c. AD 60–140), who was a disciple of the Apostles John (AD 5–101) and Philip (AD 3–80), said, ‘If, then, any one who had attended on the elders came, I asked minutely after their sayings — what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples: which things Aristion and the presbyter John, the disciples of the Lord, say.’ Exposition of the Oracles (AD 100)
- Philo of Cilicia and Rheus Agathopus, companions of Ignatius of Antioch (AD 30–107), said, ‘ Ignatius, the disciple of John the apostle...governed the Church of the Antiochians with great care,’ and, ‘Ignatius came to Smyrna, and hastened to see Polycarp, his fellow disciple, and bishop of Smyrna. For they had both, in old times, been disciples of John the Apostle.’ Martyrdom of Ignatius Ch. 1, 3 (AD 107)
- Justin Martyr (c. AD 100–165), a friend of Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘There was a certain man with us in Ephesus at that time, whose name was John, one of the apostles of Christ.’ Dialogue with Trypho Ch. 81 (AD 155)
- Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, “Let us fly, lest even the bath-house tumble, for Cerinthus, the enemy of the truth, is within,”’ and, ‘John, the disciple of the Lord, who had even rested on His breast, himself also gave forth a gospel, while he was living at Ephesus in Asia.’ Against Heresies 3:3:4, 3:1:1 (AD 179)
- Also mentioned by the Gaius the Priest (d. AD 210), Clement of Alexandria (c. AD 153–217), Tertullian (AD 160–245), Hippolytus of Rome (AD 170–236), Origen of Alexandria (AD 185–253), and others.

5.) Philip

- Papias of Hierapolis (c. AD 60–140), who was a disciple of the Apostles John (AD 5–101) and Philip (AD 3–80), said, ‘If, then, any one who had attended on the elders came, I asked minutely after their sayings — what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord’s disciples: which things Aristion and the presbyter John, the disciples of the Lord, say.’ Exposition of the Oracles (AD 100)
- Clement of Alexandria (c. AD 153–217), a disciple of Pantaenus of Alexandria (c. 100–200), a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68),

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6.) Nathanael, who was called Bartholomew

- Pantaenus of Alexandria (c. 100–200), a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68), said, ‘Bartholomew, one of the apostles, had preached to them, and left with them the writing of Matthew in the Hebrew language, which they had preserved till that time.’

7.) Levi, who was called Matthew

- Papias of Hierapolis (c. AD 60–140), who was a disciple of the Apostles John (AD 5–101) and Philip (AD 3–80), said, ‘Matthew put together the oracles of the Lord in the Hebrew language, and each one interpreted them as best he could.’ Exposition of the Oracles (AD 100)
- Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundations of the Church.’ Against Heresies 3:1:1 (AD 179)

8.) Thomas

- Origen of Alexandria (AD 185–253), a disciple of Clement of Alexandria (c. AD 153–217), a disciple of Pantaenus of Alexandria (c. 100–200), a disciple of Dionysius the Areopagite (AD 9–117), who was a disciple of the Apostle Paul (AD 8–68), said, ‘Parthia was allotted to Thomas as his field of labor, Scythia to Andrew, and Asia to John, who, after he had lived some time there, died at Ephesus.’ Commentary on Genesis (AD 230)
- Hippolytus of Rome (AD 170–236), a disciple of Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘And Thomas preached to the Parthians, Medes, Persians, Hyrcanians, Bactrians, and Margians, and was thrust through in the four members of his body with a pine spears at Calamene, the city of India, and was buried there.’ On the Apostles and Disciples

9.) James, son of Alphaeus

- Josephus (AD 37–99), a Jewish historian in service of the Roman Emperors, said, ‘The brother of Jesus, who was called Christ, whose name was James, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned.’ Antiquities of the Jews 20:9:1 (AD 80)
- Papias of Hierapolis (c. AD 60–140), who was a disciple of the Apostles John (AD 5–101) and Philip (AD 3–80), said, ‘Mary the wife of Cleophas or Alphæus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph.’ Exposition of the Oracles (AD 100)

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- Hegesippus the Nazarene (c. AD 120–180) said, ‘James, the Lord’s brother, succeeds to the government of the Church, in conjunction with the apostles. He has been universally called the Just, from the days of the Lord down to the present time. For many bore the name of James; but this one was holy from his mother’s womb.’ Commentaries on the Acts of the Church (AD 170)
- Hippolytus of Rome (AD 170–236), a disciple of Irenaeus of Lyons (AD 127–203), a disciple of Polycarp of Smyrna (AD 69–155), who was a disciple of the Apostle John (AD 5–101), said, ‘And James the son of Alphaeus, when preaching in Jerusalem. was stoned to death by the Jews, and was buried there beside the temple.’ On the Apostles and Disciples

10.) Simon, who was called the Zealot

- Papias of Hierapolis (c. AD 60–140), who was a disciple of the Apostles John (AD 5–101) and Philip (AD 3–80), said, ‘Mary the wife of Cleophas or Alphæus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph.’ Exposition of the Oracles (AD 100)
- Hegesippus the Nazarene (c. AD 120–180) said, ‘Symeon the son of Clopas, being of the family of David, and a Christian, was arrested. And on these charges he suffered martyrdom when he was 120 years old, in the reign of Trajan Caesar, when Atticus was consular legate in Syria.’ Commentaries on the Acts of the Church (AD 170)

11.) Judas, son of James, who was called Thaddeus

- Papias of Hierapolis (c. AD 60–140), who was a disciple of the Apostles John (AD 5–101) and Philip (AD 3–80), said, ‘Mary the wife of Cleophas or Alphæus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph.’ Exposition of the Oracles (AD 100)
- Hegesippus the Nazarene (c. AD 120–180) said, ‘One of the brothers of the Saviour, named Judas, having survived until this same reign, after the testimony he bore for the faith of Christ in the time of Domitian, was martyred, as already recorded.’ Commentaries on the Acts of the Church (AD 170)

12.) Judas Iscariot

- Papias of Hierapolis (c. AD 60–140), who was a disciple of the Apostles John (AD 5–101) and Philip (AD 3–80), said, ‘Judas walked about in this world a sad example of impiety; for his body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out.’ Exposition of the Oracles (AD 100)

Pibechis (3rd century AD) in PGM IV (Greek Magical Papyrus 4).

“I conjure you by the god of the Hebrews, Jesus”

Source: <https://www.roger-pearse.com/weblog/2011/10/08/more-on-jesus-in-the-greek-magical-papyrus/>

Josephus (AD 37–99) in Antiquities of the Jews (18.33–35, 18.95–97):

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“and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor.”

“Besides which, he also deprived Joseph, who was also called Caiaphas, of the high priesthood, and appointed Jonathan the son of Ananus, the former high priest, to succeed him. After which, he took his journey back to Antioch.”

Source: <https://www.perseus.tufts.edu/hopper/text?doc=J.+AJ+18&fromdoc=Perseus%3Atext%3A1999.01.0146>

You can thank Harry Stark for this very comprehensive list.